2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

The abundance of land allows every one to have a court-yard of his own. In this the farmer keeps his cart and plough, the fisherman his boat. The buffaloes and oxen of the whole village are usually all together on a pasture-ground kept by some speculative individual, who charges a couple of rupees or so for feeding and looking after them. The care exercised is not very great. Heat and rain kill many of them, where, as is too frequently the case, no shelter is available; foot-and-mouth disease, and other epidemics, carry off great numbers, and finally, they are not at all averse to killing one another. Consequently the vultures are frequently to be seen on the trees round the village pasture-land. Besides his implements the house-owner has always in his yard a hand rice-mill. Husking paddy has become, near the big towns, quite a separate trade, and abundance of cleaned rice may be bought in the bazaars, but in the village every family husks its own rice, the grain being kept stored in a small granary in the yard. The milling is done by the women, and there are two processes in the operation. The mill consists of two wooden cylinders about two feet thick, the inner surfaces of both roughened in a simple way by the cutting of radii from their centres, the lines being about a quarter of an inch deep. The upper cylinder has a funnel-shaped hole cut through it, to let the grain down, and is worked backwards and forwards by a long pole loosely fastened in, the rice coming out between the two cylinders, and falling on mats down below. It is winnowed either in the primitive way of throwing it into the air, so that the light husk may be blown away, or, often nowadays in Lower Burma, by a hand-worked pair of fanners, introduced since the English occupation.

The rice is not yet, however, ready for cooking. The inner pellicle has still to be removed, and this is done in a big wooden mortar. Two varieties are in use, worked either by hand, as an apothecary pounds his drugs, the pestle being very long and heavy; or by foot, when the wooden mortar is sunk in the ground. The pestle in this latter case consists of a short, stumpy piece of wood, let into a long lever near the end. This lever is supported on two uprights at some distance from the mortar, and the machine is worked by the

2:Scott G-5 (1870's-1909)1910 AP1 Burma (Karen) AP1
Burmese AP4

Be 231

dogs with their uninflectional, agglutinative barking. They sleep most of the day, and at night gather together in bands and do their best to make up for the want of jackals in Burma. There is always a huge band of unattached dogs about the village, for Buddhism does not permit of the drowning of superfluous puppies, and these manage to lead a fairly well-fed life between stealing and devouring the offerings at the pagoda, and the superabundant charity received by the monks in their morning begging rounds. It is a mystery how they managed formerly to exist in Mandalay and Upper Burma generally; there were such constantly increasing hordes of them. Nowadays the Assistant Commissioner periodically issues an edict, and poisoned meat and the policemen's truncheons thin out their numbers very thoroughly for a month or two. The house-dog often perishes with his Bohemian acquaintances, and there is much lamentation among the younger members of the household, but there is no difficulty in getting a successor, grown up or otherwise. The ordinary pariah has a greater turn for agility than pluck, and the young civilian's English bull-dog would probably kill more of them, when he is on a tour to the outlying villages with his master, than he actually does, if he was as smart on his legs as he is with his jaws. The pariah is almost as noisy and quarrelsome as a Madrasi, but any fights there are result as harmlessly as a French duel. Nevertheless some of the Karen trained hunting dogs will fasten on to a tiger, or a leopard, or the even more dangerous wild boar, with the greatest determination. So esteemed are they that the sporting owner usually receives an official message to keep his dogs in safety when the half-yearly poisoners are about. Still though buffalo fights and mains of cocks have been common in Burma time out of mind, the pariah has never been called upon to develop pugnacious instincts.

Ba [224]

Be [541]

The harmless, necessary cat is not so abundant. There are, however, few villages without one or two of them. What becomes of the kittens is a mystery. Perhaps they go wild and take to the woods. Perhaps the pariah eats them when their mother is out foraging. At any rate the fact remains that they increase but very slowly. The Burman cat is

2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

231 more fortunate than his Malay congener in possessing a tail, but asserts relationship with that animal in the possession of a horny hook, with this difference, that the hard excrescence is at the end of a tail of fair dimensions instead of being humbly situated on the rump, as is the case with the Straits tabby.

235 There are always some tame villatic fowl about the house. If the householder does not aspire to the ownership of a taik-kyet, a regular game cock, bred for the purpose, he has at least a kyet-hpa, an ordinary cock of combative instincts, and backs him against his neighbour's when occasion offers, through the absence of the constable, by chance, or by the influence of pecuniary profit acting on a sporting disposition. A cock that declines to fight under any circumstances is called a kyet nyaung-gan, and stands in great danger of dying suddenly and being converted into curry. Hens are regarded with indifference except in view of similar possibilities, for their eggs are of no use. A fowl may be killed by accident by a stick thrown at random, but the germ of life in an egg cannot die unless it is boiled or goes rotten. In the former case the boiler incurs mortal danger from breaking one of the Five Precepts; in the latter the egg is undesirable. 223 In small villages almost every one keeps a tè-gyet, a decoy cock, for luring the wild jungle-fowl. The fore-doomed hunter kills the game, and the pious owner of the decoy bird gets a good dinner. Similarly tè-gyo, pigeons are bred specially as lures, and so are partridges. Ordinary pigeons, occasionally used for the same purpose, go by the name of gyo ta-nyin. 231 Caged birds are not very common pets, though every here and there one comes across a 779 Mina, who has acquired a fair knowledge of the vernacular 444 and astonishes passers-by with the unceremonious way in which he hails them. But the Buddhist religion condemns keeping animals in confinement. So much is this the case that in Mandalay, and here and there in other places, there are men who make a regular living by catching birds and selling them to the pious, that they may gain merit by setting them free. Crafty birdcatchers are able so far to disable a bird, without doing it any material or visible harm, that they can catch it again immediately after their tender-hearted Customer has gone his way.

2:Scott G-5 (1870's-1909)1910 AP1 Burma (Kachin) AP1
Burmese AP4

Be 231 779

customer has gone his way. It used to be a common thing in the palace, during the late king's reign, to let loose a number of birds for the delectation of foreign worshippers at the golden feet, and the expansion of the royal merit. Ill-natured people said all the birds were recaptured in the next room, and appeared again for the next display of charity; but of that I can say nothing.

Be 342 251

Each house, with its ground, is surrounded by a rude fence more or less substantial according to the character of the district. Where there are many tigers or ill-doers, and especially north of Mandalay, where formerly the Kachins might swoop down any night, this is made very high and strong, and is further rendered effective by a formidable array of sharpened bamboos. Except where the British have taken the matter in hand, the village roads are simply places where the jungle is kept from growing. There is no attempt at metalling; in fact there is no material for the purpose. In some pretentious villages indeed there is a raised path formed of bricks set on edge, and about three feet broad. This is regarded as a public work of great value, and a distinction to the inhabitants of the place. It usually leads to the monastery. In many villages, however, it would be impossible to move about during the rains without some such contrivance. The mud would be too deep, and logs are slippery even to bare feet.

Ba. [563]

Be 487

Be 854 352 533

Swinging by a couple of ropes from the roof hangs in the centre of the house a rude basket, made snug with a blanket or some old clothes. This is the baby's cradle, and the mother may often be seen sitting by it crooning and gently swaying it backwards and forwards. Some of the lullabies are very clever. I have tried to give a version of one of the most popular, with as near an approach to the metre as practicable. It is sung to the favourite te-dat air.

Be 539

SEIN-NI LA-YAUNG

Clouds in Heaven,
Bright as levin,
Dyed with rosy diamond's light,
Did the Nine Gems
Stud your white hems,

2:Scott, G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

CHAPTER XXVI

SILK-GROWING

REARING silkworms, though a very profitable occupation, is not looked upon with any favour in Burma. To get the silk the pupa must be killed; and the taking of life in any form is an impiety always looked upon with great horror by all good Buddhists. Silk-growers are classed together with professional hunters and fishermen. The Four States of Punishment yawn for them, and their portion will be in the lowest abyss of the lowest hell. Still there are colonies of silk-growers in various parts of the country; but they live apart from the rest of the inhabitants as a rule, and often have entire villages to themselves. Colonel Horace Browne who, more than any other Englishman took an interest in the ways and occupations of the districts under his charge, states that the cultivators near Prome, where more silk is produced than in any part of Burma, are nearly all Yabeins —a race of the same stock as the Burmese, but despised by them independently of their crime in the way of habitually taking animal life. So much has the cultivation of silk become identified with them, that to Burman ears the term Yabein is virtually synonymous with that of silk-grower. They usually live on the hillsides, occupying themselves like the poorer Burmans and Karens, with taung-ya cultivation; burning the forests on the slopes and sowing the ground thus enriched with the wood ashes, with rice, cotton, or oil-seed. The system is viewed with very little approval by the government officials, for the taung-ya soil, hardly exhausted by the single crop raised off it, immediately produces a dense shrub-growth of no use to anybody, certainly not to the foresters.

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2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

231 Silk-raising is therefore encouraged as a means of stopping the ruination of the timber. It is a very simple matter, involving the least possible amount of toil, and at the same time being on the whole very profitable. Moreover, the [137] Burmese mulberry-bush, which is quite distinct from the ordinary *Morus Indica*, does not grow well on the alluvial soil of the low lands, while it flourishes on the hillsides, where the Yabeins mostly live. The silk obtained from the caterpillars fed on the leaves of the hill-shrubs is very much better than that obtained from the mulberry-bushes of the plains. Thus it happens that all parties are likely to be pleased. The English Government foresters will gradually find means of putting an end to the timber-burning, which they detest; the richer Burmans down in the lowlands will neither have the temptation to increase their income at the expense of their piety, nor will they have that piety shocked by an organised system of taking life; while the Yabeins in their own hill-villages will be allowed to do as they please, and will accumulate tidy sums of money into the bargain.

231 171 It is certain that neither the silkworm nor the mulberry-bush is indigenous in Burma. It is said that the first cocoons were brought from China in the reign of King Anawrata Saw. Others again maintain that the Chinese taught the Shans, the Shans the Karens, and these the Burmese. In some places among the more superstitious hill-tribes the mulberry-tree receives a kind of worship. In any case it is more probable that both the silkworm and the tree were introduced from Western China, down the valley of the Irrawaddy or the Salween, than that they came over the hills, through turbulent mountaineers, from India. The 231 289 shrub does not grow much more than ten feet high, and seldom produces good succulent leaves for a longer period than three years. After that the plants are apt to get coarse and stringy, and the cultivators ordinarily abandon the plantation, or root out the bushes and plant new ones. As the shrub will not flower it is propagated by cuttings, and new shoots are constantly being planted so that there may be an unfailing supply of young and fresh leaves. The Burmans call it the posabin, "the tree the silkworms eat." There is another tree—that from the bark of which the coarse paper

[i.e. as an alternative to brand-tillage--ANALYST]

2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

used for the para-baik, or note-books, is got—the leaves of which the caterpillars will eat; but the silk thus obtained is much coarser, and recourse is had therefore to the mahlaing-bin only when the mulberry-bushes give out. In any case, however, it is undeniable that, as yet, the silk produced in Burma is of a very inferior kind. It is rough and coarse; but it is all the better suited for the strong lungyis and pasos in use for ordinary every-day wear among the people, the finer fabrics all coming from China or Manchester.

The whole process of growing the silk is of the simplest possible character, and is exactly suited to indolent people who have no conscientious objections to the killing of the pupæ. Silk can, indeed, be spun from the cocoons, out of which the moths have escaped; but it is very much coarser even than the ordinary silk, and commands somewhat less than half the price. Except the occasional trouble of strolling out for a few leaves, there is almost nothing to be done; and the whole operations are carried on in the rickety bamboo hut of the cultivator, within a yard or two of the place where his food is cooked. The caterpillars do not seem to care a bit for the smoke or the dirt; and the pupæ are equally callous to the fumes of tobacco which circle about them constantly during the few days that remain to them before they are stewed. The female moths are placed upon pieces of coarse cloth, with palm-leaf lids put over them. The eggs stick to the cloth, and form a compact little circle. A day or two over a week suffices to produce the larvæ, and these are then thrown upon flat trays, made of strips of bamboo plaited closely together, and guarded by a slightly raised edge. For four or five days the little caterpillars are fed on finely-chopped mulberry-leaves, the tenderest that can be found. After that they change their skins, and, beyond getting plenty of leaves, do not receive much attention. They are sturdy creatures, and they would need to be, for they are often very roughly treated. The trays are scarcely ever cleaned, and if the larvæ are to be shifted from one tray to another, they are scraped up in handfuls and thrown down as if they were so many chips of wood. Gauze or mosquito netting is usually thrown over the trays to keep away the ichneumon flies, which otherwise would deposit

2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

231 their eggs in the silkworm's back and kill him. In about a month's time the caterpillar is full grown. He is then bundled into a fresh tray, in which there lies, wound about in the form of a spiral, a narrow-plaited bamboo strip. The ripe larvæ are thrown into this with as little ceremony as if they were pebbles. In about a day's time they have spun their cocoons, fastening them to the strips of bamboo. These are torn off and kept in baskets for a day or two, when a pot with water in it is filled with the pupæ, and then set to simmer over a slow wood fire.

283 From a triangle over the pot is suspended a small bamboo reel, and down below, near the pot, is a wooden cylinder. The reeler is usually a girl. She fishes about for a time in the simmering vessel, and, catching a few threads of silk, passes them over the reel and down to the cylinder, to which they are fastened. She then turns the handle of the cylinder, winding on the silk, and at the same time constantly fishing up and fastening on new filaments, which she does by means of a light bamboo double-pronged fork. Not the least trouble is taken to keep the silk clean. Any rubbish that may be floating on the surface of the water is wound on to the cylinder without an attempt being made to disengage it. When all the silk has been got off the cocoons, and wound on to the cylinder, the pupæ are taken out of the water and [262] fried in oil to furnish a dish for the family dinner. They are not by any means unpleasant, tasting, barring the oil, very much like roasted chestnuts; and indeed the dish is considered a great dainty.

286 The silk-growers mostly sell their silk. A loom is to be 293 found in almost every Burman's house in the country; and 386 in Prome and Shwe-daung, as being close to the place where the silk is produced, great quantities of articles of dress are made for sale. The native-grown silk is only used for every-day clothes of simple patterns, the more elaborate being all [439] worked from imported Chinese silk. The silk is bought raw, the separate filaments twisted into a thread by means of a wheel, and then made up into hanks; these are boiled in soap and water, and are then ready for the dye. The commonest colours are green, yellow, orange, different shades of red and light blue; black and dark blue are only in

2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

363 wheels to a European, were strongly built, and the fair dames inside were used to the jolting. It was only when the king or one of the queens went forth that any attempt at road-mending was carried on. Then an ameindaw was issued, Shinbuyin Twet daw mumi, the Golden Majesty, will make a royal progress, and all along the route the house-reeves saw that the rough places were made smooth, and the crooked places straight. Thus the main thoroughfares were kept in a state of fair repair. In other respects, however, Mandalay was vastly
364 superior to all Indian towns. In all the city there is not a
● 231 drain, but it is equally certain that neither is there a smell. There were no such slums as constantly offend every sense a man has in the Black Town of Madras or the native quarters of Calcutta. This cleanliness was due to the exertions of the great multitudes of swine and dogs. The pigs formed most efficient scavengers during the day-time, and wandered all about in the most independent and ownerless fashion. Charitable people, in search of merit, set out daily meals for them, while all in common threw out their scraps and leavings in the confidence justified by experience that nothing would be left to decay. The great majority of the dogs, equally with the porkers, belonged to nobody in particular, and made themselves comfortable under any house they chose, sleeping nearly all day and howling and fighting all night. These animals were all strenuous adherents of the Old Burman party, and cherished a most fanatic hatred for Europeans. The old boar ran between the legs of the white man or of his pony, in a simulated state of alarm at his faded, ghost-like face, and the pariah dogs let all the town know the progress of a foreigner by their fierce barking and snapping of teeth a yard or so off his calves. The dogs of one street passed him on to the next, so that it was impossible for a wandering Briton to go about the town unobserved. It will not soon be forgotten how the English Assistant Resident had to run for his life from the Mandalay bazaar. He had killed a snarling brute with a quick backward swing of his stick, and the pious life-regarding populace came out upon him armed with billets of firewood and formidable dahs. He managed to keep away from them, but he had a half-mile race of it, and the Residency gates were smashed in by the mob. Then

2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

the guard dispersed the people. Next day, an old lady, who claimed to be the owner of the dog, visited the big Englishman and told him she forgave him. He was barely polite.

Burmans had no trouble with the pigs and dogs. They found their own countrymen much more awkward to meet. There was constantly some prince or mingyi passing along the streets, and then the road had to be immediately cleared, and every one knelt humbly till the great man passed. Any delay in clearing the path, or an imagined want of reverence in the shikhoing, met with very summary punishment. Before every dignitary rushed along a posse of half-naked lictors, yelling out to the people to bow down, and hitting round about them with their fasces and dahs. These masterful ruffians particularly loved to insult Englishmen. During Mindôn's reign an edict was published exempting Englishmen from the necessity of getting down on their knees in the mud and dust, but ordaining that they should lift their hats. The letyataung dearly loved to launch torrents of abuse at their victim, and make him dismount from his pony and remove his hat when the prince was half a block distant. In the spring of 1880 an English mercantile man was actually bullied into going down on his knees. But, as a rule, where it was possible, foreigners turned down a by-street, or into one of the waste plots of ground. This method of avoiding the annoyance was not open to a Burman. If he tried to avoid paying due obeisance, he was denounced as a disaffected man and thrown into jail.

But there were plenty of other obstructions to be met with in the streets of the royal city. Each householder was considered, or considered himself, perfectly at liberty to do what he pleased with the section of the road in front of his house. Accordingly, when the spirit moved him, he calmly blocked the thoroughfare by erecting a temporary theatre for the performance of a pwè. The construction of such a mandut did not take very long. A framework of bamboo was run up and covered in on the roof, and one side with bamboo matting, and all was ready; the stage was the street, and the spectators deposited themselves where they found room. After the three or four days' performance, the stage was pulled down, and the thoroughfare was clear again.

16:Fielding Hall G-3 (1885-1890) 1898 AP1 Burma
Burmese AP4

262 779 and these were sold occasionally. It is ten years since King Thibaw was overthrown, and there is now no law against the sale of beef. And yet, as I have said, no respectable Burman will even now kill or sell beef. The law was founded on the beliefs of the people, and though the law is dead, the beliefs remain.

●231 779 It is true that the taking of life is against Buddhist commands. No life at all may be taken by him who adheres to Buddhistic teaching. Neither for sport, nor for revenge, nor for food, may any animal be deprived of the breath that is in it. And this is a command wonderfully well kept. There are a few exceptions, but they are known and accepted as breaches of the law, for the law itself knows no exceptions. Fish, as I have said, can be obtained almost everywhere. They are caught in great quantities in the river, and are sold in most bazaars, either fresh or salted. It is one of the staple foods of the Burmese. But although they [463] will eat fish, they despise the fisherman. Not so much, perhaps, as if he killed other living things, [354] but still, the fisherman is an outcast from decent society. He will have to suffer great and terrible punishment before he can be cleansed from the sins that he daily commits. Notwithstanding this, there are many fishermen in Burma.

A fish is a very cold-blooded beast. One must be very hard up for something to love to have any affection to spare upon fishes. They cannot be, or at all events they never are, domesticated, and most of them are not beautiful. I am not aware that they have ever been known to display any

16:Fielding Hall G-3 (1885-1890) 1898 AP1 Burma
Burmese AP4

attachment to anyone, which accounts, perhaps, for the comparatively lenient eye with which their destruction is contemplated. 779 231

For with warm-blooded animals it is very different. Cattle, as I have said, can never be killed nor their meat sold by a Burman, and with other animals the difficulty is not much less.

I was in Upper Burma for some months before the war, and many a time I could get no meat at all. Living in a large town among prosperous people, I could get no flesh at all, only fish and rice and vegetables. When, after much trouble, my Indian cook would get me a few fowls, he would often be waylaid and forced to release them. An old woman, say, anxious to do some deed of merit, would come to him as he returned triumphantly home with his fowls and tender him money, and beg him to release the fowls. She would give the full price or double the price of the fowls; she had no desire to gain merit at another person's expense, and the unwilling cook would be obliged to give up the fowls. Public opinion was so strong he dare not refuse. The money was paid, the fowls set free, and I dined on tinned beef.

And yet the villages are full of fowls. Why they are kept I do not know. Certainly not for food. I do not mean to say that an accidental meeting between a rock and a fowl may not occasionally furnish forth a dinner, but this is not the object with which they are kept—of this I am sure.

You would not suppose that fowls were capable of exciting much affection, yet I suppose they are. Certainly in one case ducks were. There is a

16;Fielding Hall G-3 (1885-1890) 1898 AP1 Burma
Burmese AP4

779 231 Burman lady I know who is married to an Englishman. He kept ducks. He bought a number of ducklings, and had them fed up so that they might be fat and succulent when the time came for them to be served at table. They became very fine ducks, and my friend had promised me one. I took an interest in them, and always noticed their increasing fatness when I rode that way. Imagine, then, my disappointment when one day I saw that all the ducks had disappeared.

I stopped to inquire. Yes, truly they were all gone, my friend told me. In his absence his wife had gone up the river to visit some friends, and had taken the ducks with her. She could not bear, she said, that they should be killed, so she took them away and distributed them among her friends, one here and one there, where she was sure they would be well treated and not killed. When she returned she was quite pleased at her success, and laughed at her husband and me.

This same lady was always terribly distressed when she had to order a fowl to be killed for her husband's breakfast, even if she had never seen it before. I have seen her, after telling the cook to kill a fowl for breakfast, run away and sit down in the veranda with her hands over her ears, and her face the very picture of misery, fearing lest she should hear its shrieks. I think that this was the one great trouble to her in her marriage, that her husband would insist on eating fowls and ducks, and that she had to order them to be killed.

And as she is, so are most Burmans. If there is all this trouble about fowls, it can be imagined

16:Fielding Hall G-3 (1885-1890) 1898 AP1 Burma
Burmese AP4

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how the trouble increases when it comes to goats or any larger beasts. In the jungle villages meat of any kind at all is never seen: no animals of any kind are allowed to be killed. An officer travelling in the district would be reduced to what he could carry with him, if it were not for an Act of Government obliging villages to furnish—on payment, of course—supplies for officers and troops passing through. The mere fact of such a law being necessary is sufficient proof of the strength of the feeling against taking life.

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Of course, all shooting, either for sport or for food, is looked upon as disgraceful. In many jungle villages where deer abound there are one or two hunters who make a living by hunting. But they are disgraced men. They are worse than fishermen, and they will have a terrible penalty to pay for it all. It will take much suffering to wash from their souls the cruelty, the blood-thirstiness, the carelessness to suffering, the absence of compassion, that hunting must produce. 'Is there no food in the bazaar, that you must go and take the lives of animals?' has been said to me many a time. And when my house-roof was infested by sparrows, who dropped grass and eggs all over my rooms, so that I was obliged to shoot them with a little rifle, this was no excuse. 'You should have built a sparrow-cote,' they told me. 'If you had built a sparrow-cote, they would have gone away and left you in peace. They only wanted to make nests and lay eggs and have little ones, and you went and shot them.' There are many sparrow-cotes to be seen in the villages.

16:Fielding Hall G-3 (1885-1890) 1898 AP1 Burma
Burmese AP4

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Burman combines both qualities. He has all the kindness to animals that the Mahommedan has, and more, and he has the same horror of taking life that the Hindu has.

Coming from half-starved, over-driven India, it is a revelation to see the animals in Burma. The village ponies and cattle and dogs in India are enough to make the heart bleed for their sordid misery, but in Burma they are a delight to the eye. They are all fat, every one of them—fat and comfortable and impertinent; even the ownerless dogs are well fed. I suppose the indifference of the ordinary native of India to animal suffering comes from the evil of his own lot. He is so very poor, he has such hard work to find enough for himself and his children, that his sympathy is all used up. He has none to spare. He is driven into a dumb heartlessness, for I do not think he is actually cruel.

The Burman is full of the greatest sympathy towards animals of all kinds, of the greatest understanding of their ways, of the most humorously good-natured attitude towards them. Looking at them from his manhood, he has no contempt for them; but the gentle toleration of a father to very little children who are stupid and troublesome often, but are very lovable. He feels himself so far above them that he can condescend towards them, and forbear with them.

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His ponies are pictures of fatness and impertinence and go. They never have any vice because the Burman is never cruel to them; they are never well trained, partly because he does not know how to train them, partly because they are so near the

16:Fielding Hall G-3 (1885-1890) 1893 AP1 Burma
Burmese AP4

231 aboriginal wild pony as to be incapable of very much training. But they are willing; they will go for ever, and are very strong, and they have admirable constitutions and tempers. You could not make a Burman ill-use his pony if you tried, and I fancy that to break these little half-wild ponies to go in cabs in crowded streets requires severe treatment. At least, I never knew but one hackney-carriage driver either in Rangoon or Mandalay who was a Burman, and he very soon gave it up. He said that the work was too heavy either for a pony or a man. I think, perhaps, it was for the safety of the public that he resigned, for his ponies were the very reverse of meek—which a native of India says a hackney-carriage pony should be—and he drove entirely by the light of Nature.

563 231 493 So all the drivers of gharries, as we call them, are natives of India or half-breeds, and it is amongst them that the work of the Society for the Prevention of Cruelty to Animals principally lies. While I was in Rangoon I tried a number of cases of over-driving, of using ponies with sore withers and the like. I never tried a Burman. Even in Rangoon, which has become almost Indianized, his natural humanity never left the Burman. As far as Burmans are concerned, the Society for the Prevention of Cruelty to Animals need not exist. They are kinder to their animals than even the members of the Society could be. Instances occur every day; here is one of the most striking that I remember.

489 There is a town in Burma where there are some troops stationed, and which is the headquarters of the civil administration of the district. It is, or was

16:Fielding Hall G-3 (1885-1890) 1898 AP1 Burma
Burmese AP4

489 passing up and down, he said that they did not ride in his coach. Only the European soldiers and a few natives of India came with him. Officers had their own ponies and rode, and the Burmans either hired a bullock-cart or walked. They hardly ever came in his coach, but he could not say what the reason might be.

489 231 So an inquiry was made, and the Burmese were asked why they did not ride on the coach. Were the fares too high?—was it uncomfortable? But no, it was for neither of these reasons that they left the coach to the soldiers and natives of India. It was because of the ponies. No Burman would care to ride behind ponies who were treated as these ponies were—half fed, overdriven, whipped. It was a misery to see them; it was twice a misery to drive behind them. 'Poor beasts!' they said; 'you can see their ribs, and when they come to the end of a stage they are fit to fall down and die. They should be turned out to graze.

The opinion was universal. The Burmans preferred to spend twice or thrice the money and hire a bullock-cart and go slowly, while the coach flashed past them in a whirl of dust, or they preferred to walk. Many and many times have I seen the road-side rest-houses full of travellers halting for a few minutes' rest. They walked while the coach came by empty; and nearly all of them could have afforded the fare. It was a very striking instance of what pure kind-heartedness will do, for there would have been no religious command broken by going in the coach. It was the pure influence of compassion towards the beasts and refusal to be a party to such

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16:Fielding Hall G-3 (1885-1890) 1898 AP1 Burma
Burmese AP4

hard-heartedness. And yet, as I have said, I do not think the law could have interfered with success. Surely a people who could act like this, have the very soul of religion in their hearts, although the act was not done in the name of religion. 23/

All the animals—the cattle, the ponies, and the buffaloes—are so tame that it is almost an unknown thing for anyone to get hurt.

The cattle are sometimes afraid of the white face and strange attire of a European, but you can walk through the herds as they come home in the evening with perfect confidence that they will not hurt you. Even a cow with a young calf will only eye you suspiciously; and with the Burmans even the huge water buffaloes are absolutely tame. You can see a herd of these great beasts, with horns six feet across, come along under the command of a very small boy or girl perched on one of their broad backs. He flourishes a little stick, and issues his commands like a general. It is one of the quaintest imaginable sights to see this little fellow get off his steed, run after a straggler, and beat him with his stick. The buffalo eyes his master, whom he could abolish with one shake of his head, submissively, and takes the beating, which he probably feels about as much as if a straw fell on him, good-humouredly. The children never seem to come to grief. Buffaloes occasionally charge Europeans, but the only place where I have known of Burmans being killed by buffaloes is in the Kalè Valley. There the buffaloes are turned out into the jungle for eight months in the year, and are only caught for ploughing and carting. Naturally they are

16:Fielding Hall G-3 (1885-1890) 1898 AP1 Burma
Burmese AP4

231 quite wild; in fact, many of them are the offspring of wild bulls.

The Burmans, too, are very fond of dogs. Their villages are full of dogs; but, as far as I know, they never use them for anything, and they are never trained to do anything. They are supposed to be useful as watch-dogs, but I do not think they are very good even at that. I have surrounded a village before dawn and never a dog barked, and I have heard them bark all night at nothing.

But when a Burman sees a fox-terrier or any English dog his delight is unfeigned. When we first took Upper Burma, and such sights were rare, half a village would turn out to see the little 'tailless' dog trotting along after its master. And if the terrier would 'beg,' then he would win all hearts. I am not only referring to children, but to grown men and women; and then there is always something peculiarly childlike and frank in these children of the great river.

Only to-day, as I was walking very early up the bank of the river in the early dawn, I heard some Burman boatmen discussing my fox-terrier. They were about fifteen yards from the shore, poling their boat up against the current, which is arduous work. And as I passed them my little dog ran down the bank and looked at them across the water, and they saw her.

'See now,' said one man to another, pausing for a moment with his pole in his hand—'see the little white dog with the brown face, how wise she looks!'

'And how pretty!' said a man steering in the stern. 'Come!' he cried, holding out his hand to it.

16:Fielding Hall G-3 (1885-1890) 1898 AP1 Burma
Burmese AP4

But the dog only made a splash in the water with her paws, and then turned and ran after me. The boatmen laughed and resumed their poling, and I passed on. In the still morning across the still water I could hear every word, but I hardly took any note; I have heard it so often. Only now when I come to write on this subject do I remember.

It has been inculcated in us from childhood that it is a manly thing to be indifferent to pain—not to our own pain only, but to that of all others. To be sorry for a hunted hare, to compassionate the wounded deer, to shrink from torturing the brute creation, has been accounted by us as namby-pamby sentimentalism, not fit for man, fit only for a squeamish woman. To the Burman it is one of the highest of all virtues. He believes that all that is beautiful in life is founded on compassion and kindness and sympathy—that nothing of great value can exist without them. Do you think that a Burmese boy would be allowed to birds'-nest, or worry rats with a terrier, or go ferreting? Not so? These would be crimes.

That this kindness and compassion for animals has very far-reaching results no one can doubt. If you are kind to animals, you will be kind, too, to your fellow-man. It is really the same thing, the same feeling in both cases. If to be superior in position to an animal justifies you in torturing it, so it would do with men. If you are in a better position than another man, richer, stronger, higher in rank, that would—that does often in our minds—justify ill-treatment and contempt. Our innate feeling towards all that we consider inferior to ourselves

also used to do this. Sometimes they are able to extract about 5 viss of oil each in one day. 226 463 621

"There are also cultivators in the village. Some of those who work IRS also own fields. They rent out the land to tenants. There are altogether 12 people in our village who own cultivation fields. But the biggest landowner does not own lands more extensive than three hundred acres. Some own 40 or 50 acres. Some engage cultivators and work their fields themselves, while others rent out the fields for a certain percentage of the produce. 421 463 621 427

"There were paid workers in the IN. They were paid, not a daily wage, but a monthly salary of Rs. 30/- without food. About 50 of the 80 workers were paid workers, though some of them owned shares as well. In addition to their pay, these paid workers received quite a lot of fish which their families went around selling. They got one or two basket-loads of fish to sell, and in this way make quite a lot of money. 226 463 465

"Fish is not distributed in this manner every day - only when the fish start coming down in great numbers. On these occasions however the workers get about 25 to 30 viss each - that is, by the boatload. Ordinarily they are given just enough for one meal.

"I also own eleven cows; eight for loaning out to cultivators and three for breeding purposes. No milk is drawn for human consumption because that is not the custom in our native place." 231 [272]

One yoke of oxen hired out brought U Myaing 50 baskets of paddy a year. He had 4 yokes. They kept by 100 baskets for home consumption and sold the rest at a rate fluctuating between Rs. 100/- and Rs. 175/- per hundred baskets.

In those years when U Myaing works at IRS, he has to confine himself to such work only. During those years when he does not work at IRS, he buys the fish from IN workers and process them for sale as NGAGYI, NGA-CHAUK, etc. Each year he uses between four to five thousand fish. When U Myaing his co-workers could not get an IN, he had to buy fish and make NGA-CHAUK, (dried fish), NGAPI and NGAPYAR-YE. 226 463 433

On his former visits to Rangoon U Myaing came in a boat loaded with NGAGYI CHAUK (dried NGA GYI) and transferred it to the care of a broker in Rangoon. He then ascended the Shwe Dagon pagoda platform, donated money and water, returned to the broker, and went around the town to places like Mogul Street (the Indian quarter) for meats and ate pillau-rice etc. It took three or four days, and sometimes about ten days for the broker to dispose of his goods and in this time he would go round all the pagodas in Rangoon like the Botataung, Sule, Myenigon-gyi etc. Once he went to a Chinese hotel known as the HAN-HIN hotel together with some traders from DAGUTU. They pooled the expenses. The journey home took a day and a night. He took back with him clothes, longyis, KINGYIS, durian fruit, 226 438 484 [778]

25; Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

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108. PLOUGHING IN THE DRY ZONE.

is a luxury in that region, and a part of the requirement is imported from Pegu. Crops of sorghum and millet (*pyaung*, *lu*), sesamum (*hnan*) and various pulses (*pè*), as well as cotton (*wè*), are obtained on the better sort of soil, during the light rains, from July to September. The dry soil is too hard for ploughing even when moistened by such rain as falls. It is scraped up with harrows instead. Four oxen are yoked abreast and the driver rides on the beam of the harrow to give it weight.

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The wet or staple cultivation of the whole country begins between June and August, as soon as the grass-sod which has formed on the rice-fields in the by-season—and which has served for pasture in the interval—has got thoroughly water-logged. The soil is then turned, about six inches deep, with a wooden plough (*lè*, Nos. 102, 119) bearing a shoe of bronze or iron. Where elephants are available, a large *thu* is used which does the work of four ploughs. The clods left by the plough are broken fine, and the wet soil worked into slush by herds of buffaloes driven round and round in the fields. If there are not enough cattle, the plough-clods are worked down with harrows drawn by buffaloes or oxen (No. 325). A rotary implement is coming into use to prepare the clods for the harrow (No. 168). There is very little open grass-land in the moist region. Unless the scrub which springs up is cut, the land soon relapses into jungle.

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For the above operations cattle are needful to the cultivator, though he makes little use of the manure and does not use the milk at all. The cattle are only used for draught, and very little care is bestowed on breeding. Oxen

109. ELEPHANT PLOUGH.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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110. BUFFALOES TRAMPLING DOWN THE CLODS.

are worth twenty to sixty rupees a head, buffaloes twenty-five to fifty. The latter are heavier and more powerful, and better able to work in the wet and to forage for themselves, but they are subject to many distempers, of which the worst is anthrax. The noses of the draught-cattle are pierced and a thin rope rove through which is spliced at the back of the horns. During a great part of the year there is no work for the buffaloes, as they are of little service for wheel-draught; then they are left to roam at large. They frequent the streams and lagoons, where they are followed by egrets and crows, which pick the worms out of the mud as the buffaloes turn over in their wallow. While crops are standing, cattle have to be kept in pens at night, and to be herded by day. This work is done by children from twelve years upwards. The buffalo-pen is made near the house, if possible in a water-logged spot where the animals can wallow in the mud, which protects them from the bites of gad-flies and mosquitoes. Where there is no wallow, smoky fires are made to keep the insects away. In certain localities of the delta cattle need to be protected with curtains. In the arid region fodder is grown for the cattle, but goats find pasture and are kept for their milk; they are worth five to twenty rupees a head.

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The rice-fields first ploughed and ready are sown broad-cast for nurseries (*kyo-gin*). A month later, when the rice-plants are about a foot high, they are taken up and transplanted into the prepared fields, a span apart. The roots are simply pressed down into the soft slush

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111. DRIVING HOME THE BUFFALOES.

25: Ferrars E-5 (ca. 1890)1901 APl Burma
Burmese AP4

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[231]

115. BUFFALOES IN THEIR PEN.

with the fingers or with a forked stick. The acre produces thirty to eighty bushels of grain, according to soil and season. The ripe corn stands three to five feet high, and so thick as to keep down tares. Unlike hill-rice (p. 149, No. 244), which requires several heavy weedings in the season, the wet rice-fields need no care beyond that of regulating the water-supply. Where there is drainage for the water, it is allowed to stand only a few inches high on the ground. As the grain ripens, the soil is allowed to dry. If there is a head of water available during the rains, channels are led to the fields to keep the supply equal. If the supply is near and only at a slightly lower level than the fields, the effects of drought are counteracted by various devices such as the *ka-hnwè* (No. 115). Running water at too low a level to lay on to the fields is utilized by help of a bamboo water-wheel (*yit*), or if the water be still, the wheel is driven by ox-gear. In some parts, rice and wheat are sown in the deeply-flooded lands when the water has drained off (*mayin*).

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243 The varieties of rice, of which there are many, suited to different soils and modes of cultivation, take from three to five months to mature. The harvest of the crops is from October to December, according to the variety and time of planting out. When the grain turns yellow, flights of parakeets and other birds descend on the crops, from which they have to be scared till reaping-time. Bamboo clappers are worked by bast lines in a radius of a hundred yards from the watcher's hut. Where there is an abundance of pasture for cattle, the stubble is left very long and is burned where it stands, to manure the ground. But if straw is needed

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114. CHILD RIDING BUFFALO OUT TO WORK.

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

168. VILLAGE CAUSEWAY IN THE TIDAL REGION.

the village head-man or other functionary, and round about, the houses of the villagers in more or less regular rows. The village streets are broad and in some places the houses are well-spaced, with plots of fruit-trees and vegetable-gardens between and at the back. No care is bestowed on the roads except in a few riverain localities and tidal regions, where embanked roads and brick causeways are necessary. Trees are planted in front of the houses—cocoanut and betel palms, giant bamboo, the evergreens, tamarind, mango, and jack, for their fruit and shade: *gangaw*, *sagá*, and *padáuk* for their shade and scented flowers: *mèzali*, *zi*, and several *ficus* species. The screw-pine and various ornamental shrubs are cultivated—*tarôssaga* (*frangipani*, No. 92), *sènnaya*, gardenias, and roses. *Palma Christi* (castor-oil plant) is common for hedges. Plants cultivated by Europeans in the tropics—crotons, begonias, caladiums, balsams—are spreading everywhere. Pot-gardening is becoming a feature of the villages and even of the raft-houses and boats.

Well received as the stranger is by the people of the village, he has to brave the displeasure of the village curs. The dogs are the scavengers of the settlements, together with the crows and the myriads of ants. The termites ("white ants") account for the dry vegetable refuse, but they also invade the dwellings and destroy dry wood, mats, and thatch. Cats attach themselves to houses in the same way as dogs. A peculiarity of the domestic cat of Burma is

169. VILLAGE RIVER-FRONT.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

[opp. p. 78]

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170 RIDING BUFFALOES IN FLOOD TIME

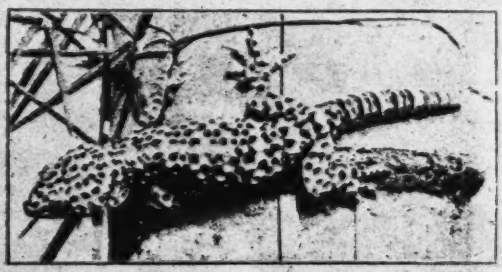
25; Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

171. THE VILLAGE DOGS

the kinked tail. Wild animals are often kept as pets, and fetch good prices. Monkeys, deer, porcupines, otters, are occasionally tamed. Cage-birds are in many houses (No. 404); doves, minas, and parakeets are the commonest. The principal singing bird is the bulbul, but it is not a cage-bird. Poultry is kept for the sake of fighting-cocks or for fancy. The wild peacock is caught young and kept; it is generally a savage bird. The peacock and the hare are the national emblems of Burma (Nos. 2, 7, 11).

The houses and boats are infested with rats and cockroaches. The latter have an enemy in the *taukté*, a large lizard of the same tribe as the little gecko, which catches flies in the houses throughout the tropics of Asia. This animal is remarkable for its loud cry, whence its name (see *The Shadow of the Pagoda*). What with the cawing of crows, barking of dogs, croaking of frogs, chatter of sparrows, loud hum of cicadas, squeaking of rats—an interval of real stillness by day or night is a boon in Burma, when the quiet does not merely serve to bring out the ominous "ping" of the mosquito. In addition to this perennial pest come the flights of insects at dusk, as the rainy season approaches. The "bombardier" comes with them, a beetle which raises a blister wherever it touches, and which is a danger to eyesight. But one of the most charming effects of the country is produced by the myriads of fireflies with their rhythmical illumination of the river sedges at night.

The seasons of Burma—and Further India at large—are three; the rainy, or south-west monsoon, the cool, or north-east monsoon, and the hot season. The rains last, roughly speaking, from May to September (*Kasòn, Nayòn, Wazò, Wagàung, Tawthalìn,*



172. THE TAUK-TE (ONE-THIRD NATURAL SIZE)

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

193. DABBING WITH FLY.

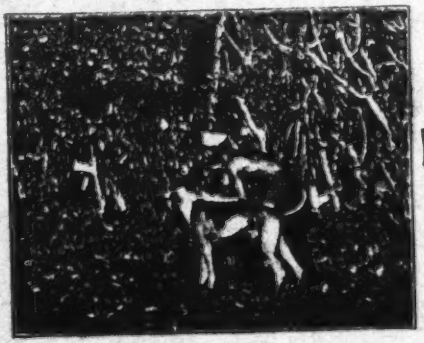
Next to the rice-industry the greatest industry of Burma is the catching and curing of fish. Unlike the rice, the fish is entirely for local consumption. The fisherman gets his living by taking life, contrary to the cardinal injunction of the Buddha—"let him not destroy, or cause to be destroyed, any life at all, or sanction the acts of those who do so." The subterfuge which the specious resort to in using animal food, namely, that they had no share in the act of taking life, was thus provided against by the Buddha in the form of his injunction. The Burman is a kind master to his animals, but much cruel suffering results from neglect of injuries, such as *dā*-cuts, often inflicted in temper. The merit of putting a suffering creature out of pain is not recognised or is denied. The reluctance to take life is operative in preventing the people at large from obtaining other animal food than fish. But such is the craving for flesh that the Burmans will consume that of animals dead from natural causes and of many animals commonly rejected for food. The Burmans do not eat the flesh of the monkey, dog, parrot and crow. The ways of taking fish are legion. Hooks are used with bait and also to mount a fly for dabbing (*ben laik*). A contrivance to be seen along the banks of every river is the *kwyin*, a cage trap with falling door for large fish. Fish-spearing is practised by day and also by torch-light at night. On the largest scale, fish are taken by drawing off the water from the flat lagoons which form in the depressions of the *kwin* (*in*, p. 49). Screens of bamboo or reeds are set in the channels while the floods are

194. CAGING FISH SINGLY. SAUNG-TO'

25; Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

202. SETTING NETS FOR DEER.

which a second party is in hiding with dogs. At a sign, the dogs are slipped and the deer chased headlong into the nets, where they are caught or cut down before they can get clear. *Sat* and *thamin*, which would clear the net at a bound, are coursed with greyhounds of local breed (*Kaudhi*) when they have ventured far enough into the open. The Burmans have been acquainted with firearms since the fourteenth century of our era. Saltpetre they obtained by percolating with water the droppings of bats accumulated in caves, and boiling down the lye; it was also obtained from certain marshes; sulphur probably came from China. The old flint-lock is still a favourite, because the ammunition is easy to procure. Weapons were bad, and the *mhsi* is a poor marksman; but he manages to approach very near to his quarry. Cross-bows, snares, and traps for game are used by the hill people, in default of firearms. Such venison as is obtained is hurried off to the nearest market town, where it is retailed fresh. If it cannot be thus disposed of, it is cut into strips and sun-dried. Next to deer, the chief quarry is the wild pig. Wild buffaloes ("bison," *pyaung*) frequent the forests. In a few localities a wild ox is found (*saing*). A wild goat lives in some of the rocky limestone hills. The hare and the partridge are common in the open country of the dry zone and the plateau-land of the hills. Peacocks are not uncommon in some localities, but are nowhere so abundant as in India. A silver pheasant (*rit*) is common in the bamboo forests. The great argus occurs in the extreme south. Wild or jungle fowl (*tane-dyet*) are common in all the dry forests. Decoy-birds are used for snaring these, and also the ring-doves (*dyó*). Ducks,



203. KAMADI BOO

25; Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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[231]
[439]
[563
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207. BRINGING IN ROE DEER (DYI).

then the bathing-places have to be staked in. Wild elephants make a road dangerous at times. Elephants are captured by pit-falls. Decoys are also used in various ways; small animals are detached from the herd by their means and then kept going until they are worn out, and can be tethered and hobbled for taming. The breaking in is accomplished by pinning the elephant between trees or stout posts where it cannot lie down, keeping it underfed, and giving food as the reward of docility. Young elephants born in captivity—as occasionally happens—are broken in, in the same way, about the sixth year, when half grown. The stock is replenished from Siam, where the wild herds are larger, and the business of catching is more developed, and where also elephants breed more frequently in captivity. The elephant-breakers and trainers are Shans, and the words of command Shan. Rhinoceroses (*kyan*) may be found about the sources of streams in the evergreen hills; occasional tracks are seen. A tapir occurs in the forests of Tenaserim. Wild dogs (*canis rutilans*) occur in a few localities. There is no wolf, fox, or hyæna, and no jackal east of Arakán. There is a larger and a smaller black bear (*wun*), very rarely encountered, and not aggressive. There are several species of wild cat (*taze-dyaing*) large and small, and a few species of weasel. A small porcupine is found (*pyw*). The huge bamboo-rat (*pyaw*) is dug out of its burrow by the hill people. There are many tribes of monkeys and gibbons; the weird cry of the latter is the characteristic sound of the evergreen forest. Squirrels are the only wild animals

208. MEASURING THE PANTHER.

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

The cordage used in 283

218. LIMESTONE ROCKS.

Burma is twisted from the bast of the *shaw* tree (*sterculia* varieties). For guys, stays, and standing rigging of boats, rattan is employed. Split rattan is used for strong ties, and withes of split bamboo (*lnî*) for common ties. The *shaw* rope is three and four stranded, and is twisted with native gear very like that of our own rope-walks. A long and even four-stranded rope is made by three men. This furnishes a good example of mechanical advancement, when compared with the method of the hill-people, who require six men to twist a much shorter rope of the same number of strands (Nos. 219–20). Shaw rope is smooth, but has not the flexibility of cocoanut-fibre and manila-fibre ropes, which are now imported. Fine cotton yarn is twisted into cord for making nets. A coarse jute fibre (*paissan*) is also twisted for net-making.

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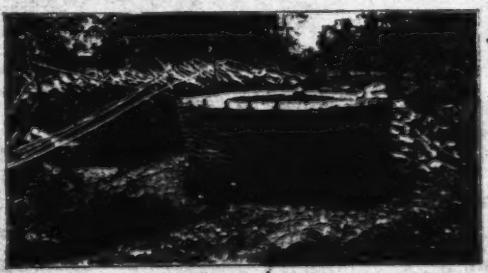
Silk-culture is under the ban of Buddhism for the same reason as fishery. The greater part of the silk yarn used is brought from China, but a good deal is produced locally by the *Zabîn* or *Yabîn*, a people speaking Burmese and resembling the Burmans in most respects, but despised by the latter. They are settled along the foot of the Pegu Yôma hill-range, on its eastern and western slopes, where they make clearings in the forest (*taungya*) and plant the mulberry. They prepare a yellow silk yarn which, coarse and knotty as it is, is preferred for the best class of Burman silk cloths (*luntayâ*, No. 132). The raw silk fetches thirty-five to forty rupees a viss. It is a perfect washing silk in all its dyes and wears a lifetime. In a few localities, silk-weaving is a special industry practised by men as well as women. Settlers from Manipûr

288 231 [779] 554 463]



219. LIMEKILN.

288 563

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

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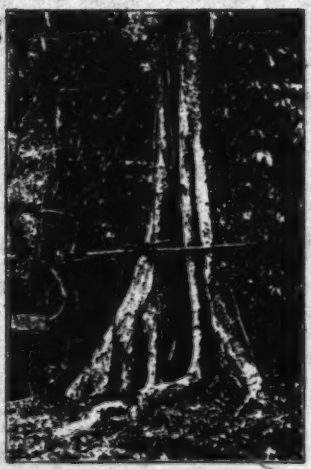

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257. FELLING THE TREE.

sound is felled much higher. As timber gets scarce, the woodmen are glad to work out the stem-pieces left in this way, maybe fifty years before. If felled green, the teak throws out powerful suckers from the stool which grow six to ten feet in a season and get clear of the forest fires. In sixty years they produce marketable timber. After felling, the trees are cut into suitable logs for dragging. The latter is the most arduous part of the business. From the stump to the nearest floating-stream may be a mile or two of heavy country. The teak to be worked out of the forests is too sparsely distributed for roads or machinery to pay. Elephant power is the most valuable adjunct for the work. The rainy season, when brooks and streams are full, the ground moist and slippery, and the weather cool for the animals to work, is the time chosen for dragging. The corners of the log are cut away at one end, and a drag-hole made for the elephant chain and the subsequent raft-ties, at each end. The dragging-paths get worn into troughs in which water lodges and facilitates the work. Every brook on the way is utilized, for though too scanty to float the log, it lightens the labour. The elephants are worked a few hours in the morning and a few in the evening and turned loose at other times, with the fore-feet hobbled, to forage for themselves. The Karéns keep their elephants in excellent condition; such casualties as they have are due to anthrax, which spreads from the buffaloes, and to other epidemics. In the timber-yards at the seaports, on the other hand, in spite of grain and green feeding and great care, the animals are worn out in a few years. Elephants are heavy enough for

258. DRAGGING THE LOG.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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259. PUSHING THE LOGS OFF THE SHOALS (AUNG).

timber-work at eighteen years, and are at their prime from thirty to sixty. Females and tuskless males (*haing*) are worth one thousand to two thousand rupees; tuskers from one thousand five hundred to four thousand. Tuskers are of use for manœuvring the logs in the shallow streams and getting them off shoals. The logs are not launched into the main stream or river until the last freshets of the season have gone down, for fear of the timber becoming unmanageable. The logs are allowed to drift singly as far as the deep water, where they are stopped by a boom, for sorting and rafting to port. On the Irawadi and Sittaung, the main water-course is available for rafting, but on the Salween, only the last sixty miles below the rapids. The Salween tears its rugged course through the limestone mountains which occupy the centre of the Eastern Peninsula, traversing some ten degrees of latitude and tapping teak localities on a good part of its way. Deep tranquil stretches alternate with furious rapids, the violence of which may be judged from the fact that teak logs are often shivered in splinters. The foresters stamp the timber all over with their property-marks. They have to bide their time until the logs reach the rope-station or boom (*kyaddn*) and can be sorted. In the south-west monsoon the logs have to be salved one by one by men in canoes. The deep-water raft consists of five to ten tiers of as many logs each, securely bound with rattan by the drag-holes to cross-poles, and linked with the same material. The raft is manned by four or five men, and is often several weeks on its journey. It may not have to bring up until it reaches tidal waters, when it is easily moored. But where the raft has to be stopped against the full force of a three to five knot

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260. LAUNCHING HEAPED LOGS.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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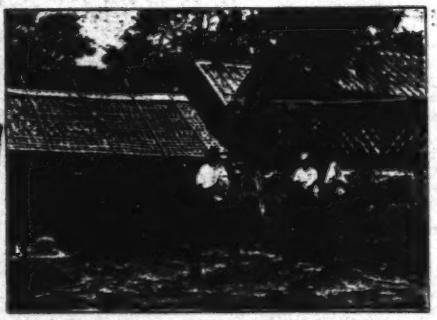
[492]



310 BURMAN PONIES.

for heavy wheels and the light spider wheels he uses in pleasure and racing-carts. He employs a very long hub to steady the wheel, which is as yet unprovided with turned axles and boxes. *Paddauk* and *pyinkadò* wood are used for hubs, with plain iron bushes at the ends. Teak is used for spokes and felloes. The axle is of imported round bar iron, with plain linch-pins; the end of the wooden axle-bed forms the shoulder. The bar-iron for tyres is likewise imported. Imported springs are coming into use for the light carts. European vehicles built by Chinese are used by well-to-do Burmans in the towns; they exemplify to the natives a novel departure in luxury, in which not splendour but comfort is the standard.

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The country roads are merely the tracks made by the carts. As the bullocks travel in the line of the wheels, the road is passable until the ruts are so deep that the axle-bed scrapes the mound in the centre. Then the track is abandoned for one to the right or left. The same thing happens when the road is too heavy or when a tree falls over it. In the rice country the grain is carted across the fields. But in the dry zone a roadway is left between the fences of the fields, as is also the case in the eastern hill-plateaux. A few state roads (*minlan*) following the high ground used to be kept clear, but the only regular road-making was done near to the capital. Cart-tracks do not penetrate the hill districts to any distance.

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The Burman pony is small — eleven to thirteen hands — but is said to have the best constitution and the greatest endurance of any breed. In Pegu, with its damp climate, the breed does not flourish so well as in the North. The ponies exported from Pegu are brought down from the

[485]
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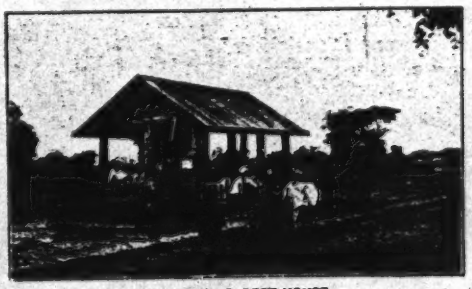

311. WAYSIDE REST-HOUSE.

25; Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

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312. COUNTRY BRIDGE.

Shan hills, where alone breeding is a regular business. The Shan pony is stouter than the Burman, but not so hardy. The Burmans train their ponies to amble at a forced pace by sawing the bit as they urge them on; the ponies' mouths become hard in consequence. Ponies used to be worth twenty to fifty rupees, but now, many times more. Arab stud-horses have recently been introduced by the British Government. Ponies were used for riding only, doubtless owing to the want of roads and vehicles good enough for quick draught. There is little or no leather about the Burman saddle and accoutrements. The seat is a thick pad stuffed with cotton, with a hollow to leave the backbone free. The girth and stirrup holders are cotton web, the bridle and crupper are of thick cotton rope, plaited over with red cotton yarn; the stirrups are of brass, the plain bit is iron (No. 228). The Burmans hog their ponies' manes, but they admire a long natural tail. Very few animals are left entire.

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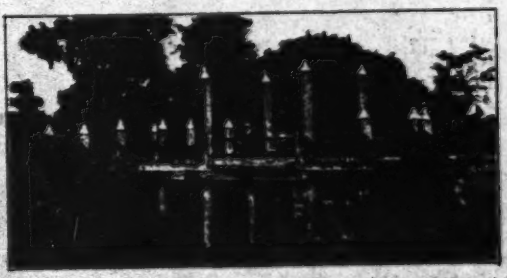
[779]

Travel is made easy in Burma. There are rest-houses (*zayát*) for travellers at every town and village and at every stage on the road. Both these and the needful foot-bridges (*tadá*) are provided from religious motives. The foot-traveller will get a lift on his way by cart or boat, and will take an oar or a hand at a job in return; those who can afford it pay their way. The Burman is a poor linguist, and is wholly engrossed with the language and ways of his own people. The aliens on his soil and the neighbouring races meet the Burman half way, saving him the need of learning languages and adopting from him their notions of culture and fashion. Encountering, as he does, within the limits of his travels, a material welfare little



313. ROYAL BRIDGE.

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

644 on such occa- sions the king appeared in the royal insignia, which otherwise only figure as [643] emblems of state. The insignia in the illustration are surmounted by a queen's crown (*sibôn*). The shape of a king's crown is seen in Nos. 151 and 425. There [346] being but a single palace and thousands of *kyaungs* and temples, the palace [344] appears to resemble a *kyaung*. But the converse is the fact; the *kyaung* it is which in virtue of its religious character shares the distinction of the palace. The most recent style adopted by the Burman sovereigns was *Shin-Bayin*—Lord of Lords. A chief title was *Sinbyû Shin*—Lord of the White Elephant. Every subject prostrated himself in the presence of the king, with face averted from the effulgence of the royal countenance. An official called *thandawzin* used to repeat aloud the words uttered by the king. The ensign betokening the presence of the king and of the chief queen (*mibayâ*) is the *tibyû* (p. 101). Two to eight were borne according to the solemnity of the occasion. The chief queens were frequently half-sisters of the kings. For all the royal acts, the lying, rising, eating, speaking, there are euphemisms proper to the occasion; one of the most current of these is *shwepawôdaw*—the golden foot. At his demise the sovereign is said to migrate to the abode of *nats* or delectable land; the staff of his *tibyû* was broken. The paraphernalia of the king's service were elaborate; but in his attitude to the *yakân* he comported himself as an ordinary man. The Royal White Elephant was maintained in great pomp; it ate and drank out of golden vessels and had a retinue for its service. An elephant really white—probably an albino—was captured in 1805, but was pampered so that it died. A second was captured in 1806 which lived for fifty years. Other "white elephants" kept for state have enjoyed their reputation in virtue of possessing certain assumed criteria of the "white" variety, as to the number of the toes, direction of the tail-tuft and other distinctions, without regard to the colour of the skin.

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[776] [532] [588] [231]

384. CARVED FIGURE OF NAT.

644 Change of capital at the accession of a new sovereign was characteristic of 633 Burman empire, even when there was no change of dynasty or other political convulsion. Events of the latter kind were no doubt the original reasons of such changes. Next to Pagán, Sagáing, on the right bank of the Irawadi, facing the flat and now desolate site of Ava, is the most impressive of the

[562] below the man and are not accorded full value as human beings, one does not consider this a degredation, although to be under inhabited floors (see above)[1] would be considered as a disgrace for others.

342 industriously. Weaving in Burma is still one of the most important home industries. Otherwise
•[231] the room under the house is used only for storage of household and agricultural implements, and also at night as a stable for buffaloes and cattle if there are no protective roofs provided for them. On top of such roofs the fodder grass is piled up.

A large Burmese house (Plate IV, 3) gives the impression of a composite of several individual buildings (6) standing on a platform. This is

[171] 6. The accounts of P.A. Thompson, Lotus Land (London, 1906), p. 40, and F. Swettenham, British Malaya (London, 1907), p. 151, show that this Burmese house-type with its detached sections, surrounded by a platform, is also customary in the lowlands of Siam and on the Malayan Peninsula. It is also known in Sumatra, according to M. Moszkowski, "Beiträge zur Entwicklungsgeschichte des Wohnhauses in Ostsumatra" /Contributions to the History of the Development of Houses in East Sumatra/, Archiv für Anthropologie /Archive for Anthropology/, Vol. 37, (1910), pp. 11-13, Figure 21.

P. Sarasin in "Über die Entwicklungsgeschichte des griechischen Tempels aus dem Pfahlhause" /History of the Development of the Greek Temple out of the Pile House/, Zeitschrift für Ethnolologie

[1] [see category 116, page 5.— Analyst]